# THE CRISTALL OF CHRISTIANITIE, OR LOOKING GLASSE OF GODS LOVE.

Containing the Principles of *our Christian profession, by the way* of disputation betweene Master *and Scholler, in Schooles and Families*, fit for the profitable *practise of all (especially of* youth) to be vsed.

Initiated formerly by others, and *amplified by* R. P. *Minister and* Preacher of Gods word.

Barnard in his Morrals.

*Sacra scriptura, mentis oculis, quasi speculum quoddam opponitur, ibi pulcra nostra in Christo perspicimus, ibi feda nostra in nobis Cernimus, ibi quantum perficimus, ibi quantum a pro facto longè distamus: plane sentimus.*

Imprinted at London by *Thomas Dawson*, dwelling neere the three Cranes in the Vintree. 1617.


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# TO THE RIGHT VVORSHIPFVLL, *VERTVOVS, AND* Religious Gentleman, maſter *George Boſtocke*, Iuſtice of his *Maieſties peace in the Countie of Denbigh*, R. P. *wiſheth Grace, Peace, and* in Ieſus Chriſt all health and happie proſperitie.



ICVRGVS (Right Worſhipfull) the LACEDEMONIAN Lawmaker apointed condigne puniſhment for euery offendor according to the offence, but for an vnthankefull perſon

he could finde no ſeueritie (nor ſeuere puniſhment) ſufficient; In conſideration therefore of your worſhip, and euer approued fauours towards me, as I am bound, ſo I am moued to remember them, and ſhew my ſelfe mindfull and thankful for them, leaſt I ſhould ſeeme culpable of the groſe ſinne of Ingratitude: and not haue power to performe my Gratuitie with gifts of excellencie, I haue made bolde to preſent to your Worſhip (in teſtimonie of my loue) my poore labours, wherein I laboured when I was the Lords labourer, in that Congregation where your Worſhips fauours were well approued, not to me alone, but to all that were faithfull preachers of Gods word, and conformable miniſters to the commendable Lawes of our gratious kinges Maieſtie: Thoſe apparant and approued giftes of grace, with many other commendable gifts of nature by God planted in you, hath prouoked me to preſent;

as

as vnto a deuout patron of pietie, the fruits of my labours, and arguments of my loue, by Gods grace purposing and faithfully promising (vpon your worshipful acceptation of this my widows mite) to dedicate more ample manifestation to you and yours, of my vnfained affection. In the meane time humbly crauing pardon for this my boldnes, and euer heartily (according to my bounden dutie) desiring our gratious God in your heart (by his gratious blessing) to increase such holy and heauenly vertues, whereby the good gifts of grace and nature planted in you may flourish, and bring forth such fruits of godlines, whereby Gods name may more be glorified, Christes members comforted, our gratious Kings loyall Subiects, by your godly obedience, to like obedience incouraged, your Worships worthinesse more illustrated, the bodies & soules of you and all yours with blessinges Tempo-

rall, more and more inriched, and with the Diadems and Crownes of glory, by the glorious King of Heauen eternally Crowned, I reſt. London the firſt day of September.

1617.

(.·.)

Your worſhips in all loue and dutie *euer to commaund.* R. P.

# A Prayer to be ſayd at the *beginning of this Booke.*

O Lord our God (and in Ieſus Chriſt our merciſull and heauenly Father) we thy poore ſeruants aſſembled before thy maieſtie in this Congregation, by the ſight of our ſinnes doe acknowledge our ſelues to be vnworthie of the leaſt drop of thy fauour, or dram of thy mercies: Therefore we beſeech thee, in the name of thy deare Son Ieſus Chriſt, and for his ſake to pardon all our ſinnes paſſed, and by thy gratious ſpirit, to grant vs ſuch grace at this preſent, that we may religiouſly proceede in the true vnderſtanding of thy holy word: And by the ſame thy ſpirit bee made more obedient to frame our liues by direction of thy Lawes, that thereby we may be more apt and able to ſet forth thy glory, by practiſing the pre-

cepts taught vs in thy holy word at this present, and daily bee more readie by hearing the same thy holy word, to receiue such increase of faith as may sustaine vs to the attayning of all godly instructions, and full fruition of true and eternall felicitie, world without ende, through Iesus Christ thy deare Sonne our onely Sauiour, Amen.

# The Cristall of Christianitie, or looking Glasse of GODS loue.

Question.

AS You doe professe to be a Christian, so shewe me what estimation you haue of the diuine scriptures whers on you grounde your Christian profession?

Answere.

I doe and I ought to esteeme the holy and Canonicall scriptures, to bee the spirituall glasse and cleare Cristall, wherein the diuine fauour, and euerlasting loue of God doth appeare, euen to the attaining of eternall life. Iohn 3. 36.

M. Wherein

Q. Wherein may Christians principally proue and find that diuine fauour and euerlasting loue?

A. First that God the Father did out of his meere loue, create vs to his owne Image.

Secondly, that God the Son (when that Image was defaced) did of his tender loue, giue himselfe to redeeme vs.

Thirdly, that God the holy Ghost, graciously (both sanctifieth) and in sanctification preserueth vs.

Q. As you haue mentioned the God-head in three persons, Can you proue them by the Scriptures to be one, onely true God?

A. The Apostle Iohn doth plainely proue it in these words, There are three that beare record in heauen, the Father, the Word, and the Spirit, and these three are one God Iohn 5. 17.

Q. Wherefore hath God Created, Redeemed, Sanctified, and in sanctification preserued Christians?

A. First, that we in this life should liue to the glory of God.

Secondly, in the life to come, wee should receiue glory euerlasting with God.

Q. How may Christians learne to glorifie God in this present life?

A. By

A. By ordering this life according to the rule of Gods holy word, in the Scriptures reuelled.

Q. What rules of life are in the scriptures reuelled, to guide vs to the glory of God?

A. The first is the rule of Gods holy precepts and Commandements.

The second is constant faith in Gods fatherly promises.

The third is religious Celebrating the holy Sacraments.

The fourth is the practise of holy, faithful, feruent, and deuout prayers.

Q. How many are the precepts by God commanded?

A. The Commandements are ten in number, and in two Tables they were written for our instruction.

Q. What things are in those two Tables principally contained?

A. In the first, a Christians dutie to God.

And in the second our duties to our neighbour, are both taught, contained, and commaunded.

Q. What are the words in the first Table mentioned?

Q. I am the Lord thy God which haue brought thee out of the land of Egypt, out

of

of the house of Bondage. Exod. xx.

Q. Are these words a part of the ten Commaundements?

A. These words are not of the Commaundements, but are a profitable preface, before the precepts.

Q. What learne christians by this preface?

A. A Christian by the word, Lord, may learne the Law-giuer to be the chiefe Lord and gouernour.

And by the word, God, a louing Father and most mercifull deliuerer of his people, from bondage, distresse, and dangers both of bodie and soule.

Q. What vse may a Christian make of this preface?

A. A Christians vse of this preface is to feare the Law-giuer as a Lord and Master and to loue & obey him as a gratious God, and louing Father. Mala. 1.

Q. What are the words of the first Commaundement?

A. Thou shalt haue none other Gods but me.

Q. What learne you by this first Commaundement?

A. I learne that first I ought to worshippe God onely: and to giue diuine worshippe to none

none but vnto this diuine Maiestie of the Dietie.

Q. In how many poynts doth this diuine worship stand and chiefly consist?

A. The first part of diuine worship consisteth in that perfect loue described by our Sauiour Christ. Mat. 12. 35. And in that zealous loue expressed by the Prophet Dauid saying. Whom haue I in heauen? but thee: and there is none that I desire on earth in comparison of thee. Psal. 73. 25.

Q. What is the second part of Gods diuine worship.

A. The second consisteth in such reuerend feare as maketh a Christian neyther to omit willingly any good thing by God commaunded, nor commit wilfully any euill thing by Gods law prohibited. Mala. 1. 6.

Q. What is the third point of Gods diuine worship?

A. The third part consisteth in yeelding all prayses, and directing all our prayers to God onely, and to holde it a grosse impietie to giue Angels, Saints, or Creatures, any such honour, glory, or diuine worship, as is due to God onely.

Q. What is the fourth poynt of Gods diuine worship?

A. The

A. The fourth part is to acknowledge God the giuer of all good thinges Iames 1. And therfore to truſt and depend onely on Gods grace and goodneſſe, hoping as he hath giuen vs his onely ſonne, he will by him giue vs all good things.

Q. What are the words of the ſecond Commaundement?

A. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe, &c.

Q. What learne you by this Commaundement?

A. Firſt, I learne to hate, loath, & abhorre, the preſumption of ſuch vaine men, as by imagination will preſume to make the Image of the inuiſible God, whom no mortall man hath ſeene at any time, neyther can be ſeene with mortall eyes. Iohn 1.18.

Q. What doe you learne further?

A. I learne ſecondly to auoyde, and to lament the groſſe blindneſſe of men, which receiue Images for Gods, and by falling downe to worſhip Idols, doe worſhip Deuils. 1. Cor. 10.20.

Q. What learne you elſe by this precept?

A. I learne thirdly, that as the Law-giuer is a iealous God, he will render vengeance on the third and fourth generation of all Idolaters

volaters and haters of his diuine worship. Exod. 20. So he is a gratious God, which will shewe mercie to me, and to thousands of generations of Christians, that obey him, and religiously worship him. Psal. 103. Exod. 20.

Q. What are the words of the third Commaundement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What learne you by this Commaundement?

A. First I learne that I must in all things and at all times vse the name of God with high reuerence, and not so much as to thinke, or to speake of God, without a due, reuerent, and a religious regard.

Q. What doe you secondly learne here?

A. Secondly, I learne in conference and communication to vse no oath, nor to sware by any creatures. Ier. 5. 7. Psal. 16. 4.

Q. What learne you more hereby?

A. Thirdly, I learne that to vse the name of God to sorcerie, inchantment, cursing, and in false testimonie, is no lesse then a sinne of blasphemie. Deut. 18. 10.

Q. When there is cause of an oth, by whom must we sweare?

A. In

A. In lawfull and requisite causes, to sware by God is part of his glory. Deuteronomy 6. 13. Psal. 63. 71.

Q. In what causes are oathes lawfull and requisite?

A. When before a Judge to witnes a truth for the ending of controuersie. Heb. 6. 16.

Also when the truth is testified for preseruation of our brethren from iniury. Ie. 4. 2.

Likewise, when an oath is requisite in any case for the setting forth of Gods glory, it may lawfully be vsed. Rom. 9. 1. and the 2. Cor. 11. 31.

Q. What is the fourth Commandement?

A. Remember that thou keepe holy the Sabboth day, &c.

Q. What learne you by the word, Remember?

A. I learne by that word, the waightinesse of the matter, for in matters of waight that word is vsed. Eccle. 12.

Q. What signifieth the word, Sabboth, and what meaneth the keeping it holy?

A. The word Sabboth, signifieth Rest, and teacheth Christians to rest from bodily labours, and not to be idle, but to spend it in holy exercises, and diuine duties.

Q. What are those holy exercises & diuine

duties

duties commaunded?

A. First, a Christian is to remember to seeke the Lord earely in such priuate prayers, as may moue God to direct them to holynesse. Pro. 8. Psal. 51.

Secondly, with them that keepe the holie day to resorte with prepared heartes to the house of God and place of prayers. Eccle. 5. Psal. 44.

Thirdly to labour to encrease his faith by hearing Gods word, and to strengthen his faith by often and reuerend celebrating the Sacraments appointed by Christ. Rom. 10. 1. Cor. 11.

Fourthly, after the hearing of the word and receiuing the Sacraments, to make perfect what they haue learned, by the Noblemens practise of Berea. Act. 17.

Fiftly, and finally with deuout prayers to God, and with Dauids deuotion, in singing Psalmes to the prayse of God, and to spend the whole day, to the honour of the Lord, is the sanctifying and keeping holy the Sabboth.

Q. Who are commanded to keepe holy the Sabboth?

A. First, all Gouernours, as Fathers, Mothers, and Maisters.

Secondly, sonnes, daughters, men, and maid seruants.

And thirdly, Gouernours are both commaunded and chiefly charged, that themselues, their familie, and strangers in their houses, doe keepe holy the Sabboth.

Q. What learne you more from this precept?

A. I learne that the very Cattell this day by Gods commaundement should rest, and not be laboured nor toyled.

Q. What is farther to bee learned out of this precept?

A. In the last part remaineth a memorable president of our Lord God the Lawmaker.

Q. What learne you by the Lords president?

A. First I learne, that as in sixe dayes the Lord ordered and ended his workes of creation: So a Christian should order and end the worke of his vocation.

Also I learne, as the Lord rested the seauenth day and ordained it to be sanctified: so a Christian ought earnestly to immitate Gods president, and obey Gods commandement.

Q. As you haue shewed me largely what a

Christian

Christian should doe on the Sabboth day, so shew me briefly, what hee should leaue vndone that day.

A. All thinges that necessitie constraineth not, and Gods word commaundeth not, a Christian on the Sabboth ought to leaue vndone. Esay. 58. 13. Mat. 12. 3. 5.

Q. As in order of the Tables of the Law, the dutie of a Christian to Gods maiesty is first placed, so shew me what is thereby to be learned?

A. First I learne, that GOD is first and principally to be obeyed.

Secondly, that the kingdome of God is before all things to be desired.

Thirdly, that all our goods and substance are to Gods glory to be employed.

Fourthly, to expresse our loue to God, our liues are not to be regarded.

Proceede nowe to the first precept of the second Table.

A. Honour thy Father and mother, that thy dayes may be long in the land, &c.

Q. What learne you by this word honour thy Father?

A. I learne that I am bound to loue, feare and obey, to reuerence, relieue, & comfort all those which God hath placed in place of

my parents.

Q. What persons are by Gods word in place of parents to be honoured?

A. First, naturall parents which are instruments of our life, first are so to bee honoured. Ephe. 6.

Secondly, Kinges and Queenes, which are Gods annoynted, as princely parents, and are so to be honoured. Esay. 54.

Thirdly, Bishops and all Preachers, and all pastorall parents, are so to be honoured.

Magistrates and all gouernours, which are instruments for ordering of our Countrey, are so to be honoured.

All aged men and women, and all our elders, as is afore mentioned, are so to bee honoured.

Q. What learne you farther by the fourth precept?

A. I learne that this commandement hath a promise of blessing, to moue Christians to bee more dutifull to their parents, namely long life to the obedient.

Q. Seeing we doe see the wicked flourish and liue long. Psal. 37. and often the righteous to perish, and liue not so long. Esay. 57. How can that promise be rightly approued, or to the obedient applyed?

A. First

A. First we are taught that a wicked mans life is death. Luk. 15. and the prolonging of his dayes in sinfull life, is heaping of vengeance by his long life. Rom. 2.

Secondly, we are taught, that the life of a righteous man doth not end when his mortall life is ended, for Abell being dead, yet speaketh. Heb. 11. And long life is not onely to liue in the bodie, but to be aliue euer while the world lasteth, by faith and famous memorie.

M. Doe you conclude then that the wicked liue long to encrease their condemnation, and Gods children haue a double blessing both of gray hayres, and liuing holy liues.

A. I conclude that the wicked liue long (by Gods permission) to their further confusion, and Gods obedient children, both in speedie death and long life, haue and iustly may haue, consolation of this promised blessing.

M. What is the first precept, & what learne you by it?

A. The commaundement is, Thou shalt not kill. And first I learne to refraine my tongue from lying and slandering, from mocking & quarrelling. Mat. 5. 22. Psal. 15.

Secondly, I learne to keepe my handes

from striking, fighting, and generally from euery thing that tendeth to killing and murthering.

Thirdly, I am bound, as not to kill, so to seeke to preserue life as much as in mee lyeth. Mat. 25. 35.

Q. Rehearse the seauenth Commaundement, and shew me what you learne by it?

A. Thou shalt not commit adultery: wherein first I learne, that as the act of adultery, fornication, and all vncleannesse of body is forbidden, so all vnchast thoughts, desires, and vnpure words are also forbidden. Mat. 5. 28.

Secondly, I learne that matrimonie is chiefly to be preserued, and the wedding bed to be vndefiled, and that whoremongers & adulterers shall of God be iudged. Heb. 13.

Thirdly, I learne to refraine from all vnchast behauiour, all vnchast wordes and songs of Ribaudry.

Q. Shew me what are the words of the 8. precept, and what you learne thereby?

A. Thou shalt not steale: whereby I learne to abstaine from stealing, from robbing, defrauding, from vnlawfull dealing, and all vnlawfull games. Leuit. 19. 11. Ephe. 5. 5. 1. Thes. 4. 6.

Secondly,

Secondly, I learne, That I am bound to labour truely for my owne liuing. 1. Thes. 3. 10.

Thirdly, I learne to the vttermost of my power, to relieue by my labour the needie members of Christes bodie. 1. Tim. 6. 18.

Q. Proceed and shew me what is the ninth Commaundement, and what you learne thereby?

A. Thou shalt not beare false witnes against thy neighbour: Wherein first I learne not to testifie any vntruth. Pro. 10. 5.

Secondly, I learne not to dissemble, but to speake truth in my talking. Ephe. 4. 25.

Thirdly, I learne not to giue out false reports, nor slanderous speeches of any man.

Q. What is the tenth Commaundement, and what learne you out of it?

A. Thou shalt not couet thy neighbours house &c. whereby I learne, That all the thoughts of mens heart, are open to Gods eyes, and euery couetous desire of mans heart, whereby the loue of God or of our neighbour is violated, though it be not sin to the eyes of men nor committed in act, yet such thoughts and desires are sinnefull in Gods sight. Rom. 7. 7.

Q. What is sinne prescribed to be in the ha-

ly Scripture?

A. Euery transgression of Gods law, either in thought, word, or deed, is sinne. 1. Ioh. 3.

Q. What is the reward of sinne and transgression?

A. The reward of sinne and of vnbeleeuers is death and condemnation. Rom. 6. 23.

Q. Can any man so fulfill the law, whereby he may auoyd eternall death.

A. The most iustest man is vnable, by fulfilling the law to auoid eternall death. Luk. 17. 10.

Q. What benefite then bringeth the law to those that obey it?

A. The law is a glasse, that by the sight of sinne humbleth the Christian. Rom. 3. 19.

And secondly the law is a schoolemaster to bring humbled Christians to beleeue in Christ, and to be saued. Gal. 3. 24.

Q. Seeing by the workes of the law a man cannot be saued, why according to the law should good workes be performed?

A. First, good workes of the faithfull ruled by the lyne of Gods word, are done to glorifie our heauenly Father. Mat. 5.

Secondly, good workes that proceed from the faithfull, are signes of sanctification and worke hope of election. 2. Pet. 1. 10.

*Pars prima.*

Thirdly

Thirdly good workes wrought in vs by the holy Ghost winneth other to godly conuersation. Mat. 5. And bee wrought in the faithfull as arguments of saluation.

Q. Seeing by good works no Christian can haue saluation, shew me then howe shall a Christian be saued?

A. Euery faithfull Christian obtaineth saluation by faith in Christ Iesus onely. Rom. 3. 28.

Q. What doe you learne true Christian faith to be?

A. True Christian faith is a full & perfect perswasion and assurance to bee saued by Christ. Rom. 8. 38. 39.

Q. How is it wrought in the heart of man?

A. The outward meanes, by hearing the word preached. Rom. 10. 9.

The inward meanes is the infusion of grace by the holy Ghost. Ephe. 3. 16.

Q. Whereon is this faith grounded and established?

A. It is grounded and established on Gods promises in Christ Iesus. Rom. 4. 3. Gal. 3. 26.

Q. Shew me how and whereby Christians may behold this Christian faith?

A. The twelue Apostles in a cleare cristall glasse

glasse hath described it plainely.

Q. Rehearse the first Article, and shew me what you learne by it.

A. I beleeue in God the father Almightie &c. First I learne hereby, God on whom I doe beleeue is my Father, and I am his childe by faith in Christ. Iohn 1.12. Gal.3.

Secondly, I learne I am one of them to whom God sayth, I will be their God, and they shall be my sonnes & daughters sayeth the Almightie. Iere.33.1.

Thirdly I learne, that my almightie Father will so sustaine me, that I shall lacke nothing. Psal.23. And so defend me that the gate of hell shall not preuaile against me. Math. 16.

Q. Rehearse the second Article, and shew me what you learne by it.

A. And in Iesus Christ his onely sonne our Lord.

First I learne the name and nature of Iesus doth assure me, that he is my Sauiuiour. Mat.2.

By the second title of his name which is Christ (and signifieth aunoynted) I am taught that as the oyntment on Aarons head did descend to all his garments, so on me and all Christians the oyle of grace descendeth

tendeth from Christ vnto vs.

The third as he is the onely sonne of God from euerlasting, so he bringeth many children to God euerlastingly to be saued.

Fourthly I learne, That he is my Lord both by right of redemption, and my Lord and husband by right of coniunction. Hos. 2. 19.

Q. Rehearse the third Article and shew me what you learne by it.

A. Which was conceiued by the holy Ghost: borne of the virgin Mary: whereby I learne, first that he is free from sinne, and altogether pure and vnspotted. Heb. 9.

Secondly I learne, that by his diuine nature and power, hee is able to performe what soeuer tendeth to the conquest of mans foes. Col. 3.

Thirdly, it doth assure me that hee being borne of a woman, is a perfect man, and in his person and manhood indured the wrath of God for the sinnes of mankinde, and to free the faithfull (by his satisfaction) from all their sinne and transgression. Esay 53.

Q. Rehearse the fourth Article, and shew me what you learne thereby?

A. Suffered vnder *Poncius Pilate*: was crucified, dead, and buryed, he descended into

to

to hell. First I learne, that vnder Poncius Pilate the Iudge, he suffered on the Crosse to worke out my Redemption. Math. 27. Gal. 3. 14.

Secondly, his descending into hell, signifieth the humbling of his soule, to suffer the torments of hell for my sake. Psal. 22.

Q. Rehearse the fift Article, and what you learne out of it?

A. He rose againe from the dead: Hereby I learne, that his resurrection doth assure me of my iustification. 1. Cor. 15. 17.

Secondly I learne, that rising from sinne and delighting in righteousnes, doth assure me that I am a chosen member of his body. Rom. 6. 4.

Thirdly I am taught that I rising with him, should set my affections on heauenly things where he is. Col. 3. 1.

Fourthly, the rising of his body from the graue so gloriously, doth assure me that my body shall arise to enioy with him eternall glory. 1. Cor. 15. 18.

Q. Rehearse the sixt Article, and what you learne by it?

A. He ascended into heauen, and sitteth on the right hand of God, &c. First I learne by his ascension into heauen, that hee hath taken

taken possession for me, & all his members of the heauenly Mansion.

Secondly, That he is seated on the right hand of God in maiestie, doth assure me that he is aboue all Angels, placed in a secondary dignitie to the father, to whom in his humane nature hee maketh intercession for his members continually.

Thirdly, he there placed in glory assureth me and euery member of his body, there to be placed with him in euerlasting glory.

Q. Rehearse the seauenth Article, & what you learne by it?

A. From thence he shall come to iudge the quicke and the dead. Wherin first I learne to my comfort, that my Sauiour shall come to be my Iudge. Iob 19.25.

Secondly, I learne that his second comming shall bee with great glory, when hee commeth to Iudgement. Mat. 25.41.

Thirdly I learne, as he shalbe glorified in giuing glory to his faithfull members: so he shall also be glorified in rendring vengeance in flaming fire, to the faithlesse that haue contemned the faithfull, and disobeyed the Gospell. 1. Thes. 2.8.

Q. Rehearse the eyght Article, and shew me what you learne out of it?

A. I

A. I beleeue in the holy Ghost: wherein first I learne, the holy spirit being very God doth certifie my soule and my spirite, that I and all faithfull Christians, are the children of God and coheires with Christ of his glorious kingdome. Rom. 8.16.

Secondly I learne, that the spirituall power of the holy spirit mollifieth sinne in mee, and maketh all holy desires to take place in my soule, and indueth me with true holinesse of life. Ephe. 4.23.

Q. Rehearse the ninth Article, and what you learne therein?

A. I beleeue the catholike Church: whereby I learne, that God hath on earth and throughout the world, a holy Church and sanctified Congregation of people. Math. 8.10. Act. 10.34.

Secondly I learne, That in this holy societie, there is a Communion of Saints, of which number by faith I am assured through thy fauour to be one. Ephe. 5.26.

Q. Rehearse the tenth Article, and what you learne by it?

A. I beleeue the forgiuenesse of sinnes: by which Article first I learne, and stedfastly beleeue, although I am a sinner, yet Christ making satisfaction for my sinnes, and for

the

the sinnes of the whole world, my sinnes shall neyther to me be imputed, nor to my confusion remembred. Ier. 33. 34. Psal. 32. 1.

Q. Rehearse the eleauenth Article, and what you learne by it?

A. I beleeue the resurrection of the Bodie: Whereby I learne, that when the trumpet of God shall blow, and the Arch-angels sound out this powerfull sentence, Rise you dead, my body shall be raised from the dust, and so raised shall raigne with Christ for euer. 1. Thes. 4. 17.

Secondly I learne, I shall bee clothed with Christ his bodie, and in my resurrection my vile body shall be glorious. 1. Cor. 15. 42.

Q. Rehearse the twelfth Article, and shew me what you learne thereby?

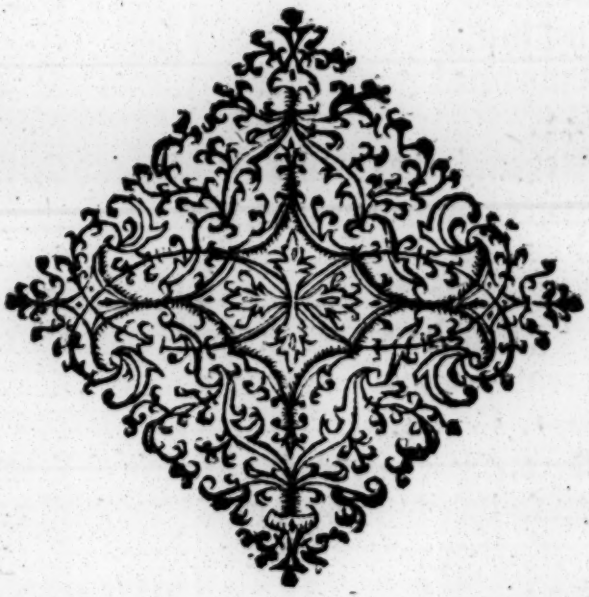
A. I beleeue the life euerlasting: Wherein first I learne to my comfort, that after death I shall be placed in the throne of life, and crowned in the kingdome of life. Reu. 2. 10. 1. Tim. 4.

Secondly I learne, the life which I and euery faithfull member of Christ shall receiue, shall neuer ende but bee euerlasting. Psal. 21.

Thirdly

Thirdly I learne, that of all these graces and fauours of God to mee and to all the faithfull, commeth of the free gift of God to me, & to all the whole Christian Church, through Iesus Christ our Lord and Sauiour, to whom with the Father and holy spirit, I & all the faithfull are bound to render, all honor and glory, world without end, Amen.

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# A Prayer briefly to be repeated *at the end of this first part.*

GRatious, holy, and heauenly Father, which of thy loue, hast (of clay) created vs to thine owne Image, by thy deare son redeemed vs from bondage, and by the holy Ghost doest sanctifie and preserue vs in holinesse to serue thee. Grant vs wee beseech thee, that as by thy holy word, we are taught the duties of Christianitie, so we may without hypocrisie, sincerely serue thee in such sort, as may tend most to the setting forth of thy glory, in our pilgrimage of this life present: And may also most directly guide vs to the attaining the eternall felicitie prouided for vs, & all thine elect, in thy celestiall Paradize in the life to come. And powerfull Lord wee pray thee, by the rule of thy Law, so religiously gouerne our hearts, that we neyther stray after our owne Imaginations, nor deceiue our selues by any vaine ostentations, and bring vs (by imbracing the doctrines of thy holy Scriptures) to account and esteeme them the holy, and cleare Cristall, wherein thy loue is reueiled, and thy law for directi-

on of our liues plainely deſcribed. To true obedience of which thy law, good Father ſo incline, forme, and frame our hearts wee beſeech thee, that vnfainedly, aboue all things we may loue thy holy Maieſtie, and by proceeding in the rules wee practiſe, by an holy chriſtian charity, we may performe our loue one to another, with pure hearts vnfainedly: And finally, by a true and vnfained faith obtaine the promiſes of grace, to ſerue thee in true holineſſe and righteouſneſſe of life, and after this true ſanctification and grace preſent, we may raigne with thee in euerlaſting glory, world without end, through Ieſus Chriſt our bleſſed Sauiour and Redeemer. Amen.

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# Here followeth the second part of the Cristall of Christianitie, wherein the Sacrament of Baptisme is discussed very plainely, and very familiarly.

## Question.

TO that end that all Christians may understande what the true Church of Christ is, shew me whom and what you do call the true Church of Christe here on earth.

## Answere.

The name of Church by signification, signifieth, Calling, And all Christian people that professe the faith of Christ, are named by the name of the Church visible, generally. Ἐκκλεσία Ἐκκαλῶ.

Q. Who are more effectually and truely called the Church?

A. They truely in this world are called the true and invisible Church of Christ, whom God elected to saluation before the beginning of the world: And which in receiuing Christ by faith, doe beleeue in Christ alone

ts be saued eternally.

Q. What is the condition and estate of them which be true members of the church and doe beleeue in Christ effectually?

A. Although it doth not to men alwayes so appeare, yet it is apparant, that the true members of the Church are repleniſhed with true happineſſe, holineſſe, and endued with diuine and sauing graces.

Q. How are they which are members of Christ his true Church, made happie?

A. The true Church, and euery member are blessed & made happie by Christ, which taketh away the curse and wrath of God due for sinne from them, and bestoweth his righteousnesse on them.

Q. How are Christ his members made holy?

A. Through his holy spirit, which sanctifieth all the elect in Christ, with true holineſſe.

Q. How are they repleniſhed here on earth with heauenly graces?

A. As the Sunne-beames are made pertakers of the Sunnes glory and brightneſſe: So the true Church is repleniſhed, and euery part made pertakers of such heauenly vertues and diuine graces, wherby God

our

our heauenly Father is glorifyed by his grace giuen to the members of the Church in this life present.

M. Doe you conclude then that all Christians which truely beleeue in the Sonne of God, which are sanctified by the spirite of God, and through his grace expresse in this life the glory of God, are effectually called into the true Church, and they are rightly called the true Church of Christ.

A. This is my conclusion, that all faithfull people, elected before the foundation of the world in Christ: gathered throughout the world vniuersally, which are iustified, sanctified, and ordained to be glorified, are the true Church of Christ, of whom Christ is the Lord and head, and are therefore called the true Christian Church rightly.

M. What assurance hath the Church here on earth of Christes loue?

A. Christ hath appoynted the preaching of Gods blessed Word, and the holy Sacraments as testimonies thereof.

M. How many Sacraments hath Christe ordayned in his Church, necessary for the saluation of his Church?

A. Christ hath ordayned, and in his church instituted the Sacrament of Baptisme, to

receiue and entertaine them which are his members, into the fauour of God, by his loue.

Q. What other Sacrament was by Christ instituted?

A. The holy feast and banquet of his most blessed body and blood, to feede them and sustaine them by, and with full assurance of his loue.

Q. What meane you by this word, Sacraments?

A. Sacraments are outward signes, that doe represent all those spirituall, inwards sauing graces, which the faithfull receiue from God through Iesus Christ.

Q. What is the outward signe in Baptisme?

A. Water, wherein the Childe is dipped or sprinkled with: and it doth represent the two properties of Water, which doth both clense, and comfort.

Q. How doth the propertie of clensing agrée with the inward graces represented in Baptisme?

A. The propertie of clensing, representeth the clensing of our sinnes by the precious and pure blood of Christ, which was shed on the Crosse for our sinnes.

Q. How

Q. How doth Water in Baptisme repre-
sent comfort to vs?

A. As Baptisme is instituted in stead of Circumcision, which was a seale of righte-
ousnesse by faith, so the faithfull are sealed, and comforted by faith in Christ to bee sa-
ued.

Q. Doth Baptisme both signifie clensing from sinne, and sealing vnto righteousnes?

A. Our clensing from sinne, euen from the infection of the Leprosie, which came by Adams disobedience: And the essentiall righ-
teousnesse which commeth by Christ, is re-
presented by Baptisme.

Q. What is the cause you compare origi-
nall sinne to the infectious disease of the Le-
prosie?

A. The word doth declare originall sinne to be full of euill, to flow with euill, and to ouerflow all men naturally, with cor-
ruption tending to damnation. *Gezar*, or *Gazar*.

Q. Doth that daungerous disease bring daunger of damnation naturally on all men?

A. In one significant word the Apostle doth shew that the infection, doth so infect all mans affections and partes with disobedi-
ence, that the will of the naturall man will προσλημα

not obey the will of God: for the which rebellion the wrath of God commeth ouer all the children of disobedience to condemnation.

Q. How are the faithfull freed from this infectious sin of Leprosie, proceeding from Adams disobedience?

A. As it came by disobedience of one, vpon all men to condemnation: So it is taken away by the perfect obedience of one (namely of Christ) from all that be members of Christ, and ordayned to saluation.

Q. Are not all men as well as some partakers of that benefite, by the perfect obedience of Christ?

A. None haue this benefite by Christ, but the regenerate onely.

Q. What meane you by regeneration?

A. Regeneration is a sauing grace in Baptisme, pertaining to the regenerate onely: for it is not sufficient for children to be dipped into the water, but to bee also buryed with Christ in Baptisme, and to be borne anew by the power of the holy Ghost.

Q. How doth this appeare in the regenerate?

A. As many as spiritually receiue the son of God by faith, to be their Sauiour: they

receiue

receiue priueledge, and power, to bee the sonnes of God, which is the Father of our Lord Jesus Christ, and father of all the faithfull.

Q. Shew me this priuiledge of them which beleeue, and how they be borne anew and made the sonnes of God.

A. They are not begotten of flesh & blood, nor conceiued of the will of the flesh, nor borne of the will of man, but of God.

Q. How commeth it to passe that in the regenerate, the blemish of sin doth remaine, being borne of God.

A. God doth suffer some sinne to be found and in the best to remaine (but neuer sufferеth it to raigne) & it remaineth for their good, and Gods glory.

Q. Can the remaining of sinne in the children of God, turne to their good, and Gods glory?

A. It can and doth appeare for many purposes to be so by the word of God.

Q. Shew me some and such proofes as you finde to be approued?

A. First, the faithfull finde, that feeling sinne, and finding their owne corruption: therby God worketh in the faithfull a true humiliation.

Secondly,

Secondly, when the faithfull finde they haue strong combates with corruption. In such strong conflicts, the faithfull flye more feruently to seeke succour of God, by feruent prayer, and earnest inuocation.

Thirdly, the faithfull finding the power of Gods spirit, to support their weakenesse, and to preserue them safely in all perils: are prouoked to praise God daily for their safetie and preseruation.

Fourthly, God often times appointeth that the best and most perfectest shall haue strongest battaile with corruption: That when the victorie is gained, as victors and valiant Souldiers of Christ: a greater waight of glory may be prouided, and with more glorious Crownes of immortall glory shall such be crowned and glorified.

Q. Doe you conclude then, that all the elect shalbe glorified, which liue on earth to Gods glory: and such as most glorifie God before men, shall receiue greatest glorie in heauen?

A. It must be so concluded as it is by testimonie of Christ himselfe concluded (to the comfort and incouragement of all godly & faithfull members of his true Church) which according as they couenant in Baptisme,

tisme, be faithfull vnto death.

Q. What is the dutie of Christians which are partakers of the Sacrament of Baptisme?

A. Those things ought to be in Christians baptised, which were found to bee in Abraham, both when he was Circumcised, and after he had receiued Circumcision.

Q. What was found in Abraham before Circumcision?

A. First, Abrahams obedience appeared, by obeying the voyce of God, when God called him from parents and patrimonie, from kindred, and countrey.

Secondly, Abrahams constant beleife did appeare, in beleeuing, and by faith depending on Gods promises.

The third grace found in him before Circumsion was his willing minde, both to receiue the couenants made by Gods Maiestie, and to make couenants of dutifull seruice vnto God againe.

Q. How can Children in infancie Baptised, take any couenants from God, or make any couenants to God.

A. Although Infants Baptised cannot themselues, yet their suerties do enter into couenants for them, and it is their duties

when

when they come to knowledge to performe those couenants: And as they hope to haue God to be their Father by Christ, so to keepe Christian couenants.

Q. What are those couenants you meane?

A. I meane a Christian is first bound to imbrace the Christian faith with all his whole heart. Secondly, to loue God with his whole heart. Thirdly, to endeuour to serue, and please God in true holinesse and righteousnesse all the dayes of his life: and fourthly, to expresse such obedience in this life, as his couenants hee made in Baptisme, bind him to performe.

Q. You doe approue, that euen very Infants receiuing Baptisme, are bound by couenants to performe holy duties: Shew me now the dutie of Elders, of Parents, and of Masters, which are Christians, and by faith hope to be saued.

A. As Abraham father of the faithfull, after Circumcision, when he had entered into couenant with God, according to that couenant, himselfe, his seede, and his seruants (by his instructions) did walke according to that holy and heauenly vocation: in beleeuing Gods promises, & liuing vertuously, to the vttermost of his power

obeyed

obeyed Gods Commaundements: So in like manner, by vertue of their couenant in Baptisme, all Christians are bound to performe such duties of obedience.

M. What doth Abrahams faith and obedience teach vs?

A. As Abraham walked, so faithfull Christians must walke: and endeuour to follow his steppes in faith, and obedience, and become such faithfull Fathers, as may approue them, not onely to shewe a dutie of Parents, in bringing their Children to the holy Sacrament of Baptisme (& see them Baptised) but also after Baptisme, parents must and are bound to see their Children & seruants instructed & educated from their infancie, to liue holily & religiously, whereby Gods name, who hath called them, may bee glorified in them, their Children, and familie.

M. I doe vnderstand what you meane by the Church of Christ: and likewise the benefites of Baptisme, and dutie of Christians in Baptisme (which hope to bee saued) shew mee nowe a reason why the faithfull freed from eternall death, doe die a bodily death.

A. The benefits of bodily death are many

to

to the faithfull: and death of body bringeth aduantage to Christes members, both in bodie and soule.

Q. What benefites bringeth bodily death to the faithfull?

A. First, by bodily death all rebellious affections in the flesh are vtterly killed, and all sinfull affections vtterly quenched.

Secondly, as the dead bodie is buryed: so all carnall affections are perfectly mortified: And euery part by perfect mortification made more fit to receiue glory in the day of the resurrection.

Q. Are both the laying into graue, and rising from graue, benefits to the faithfull?

A. The graue hath euer beene a chamber of safetie to the faithfull: But now sithence the blessed bodie of Christ was layd into the graue, it is made the bedde of sweete spycerie to the godly.

Q. If the very graue bee beneficiall: shew me what benefits both rising from graue, bring to the buryed bodies of Christians?

A. The bodies of Christians which are buryed in Seas or Land, are sowne in corruption, in dishonour, in weakenesse, in estate mortall, they rise in incorruption, in honour, in power, and in immortall estate,

neuer

neuer to perish, neuer to dye a second death, as the wicked doe.

Q. What benefits finde the faithfull after death, in the estate of Immortalitie, and after this mortall life?

A. The death of euery faithfull member of Christ, washed in Baptisme with his precious bloud, is precious in Gods sight, and as the sight of God shall bring all celestiall ioy: so the presence of God, where is all fulnesse of Ioy & perpetuall peace, shall fulfill the faithfull so full of that felicitie, tranquilitie, and heauenly glory, which is vnspeakeable, for excellencie & perpetuitie, whether good Lord bring vs all.

Amen.

# A Prayer at the end of this *ſecond part to bee vſed.*

BLeſſed Lord God, as we praiſe thy Maieſtie for thy mercy in inſtructing vs, ſo we humblie pray thee, that wee being inſtructed in the true knowledg of thy elected Church and ſanctified Congregation, and hauing learned, that as a pledge of thy loue, thou haſt left the Sacrament of Baptiſme, by effectuall operation to repreſent the waſhing away of our ſins, and ſealing aſſurance of ſaluation to our ſoules, by the precious bloud of thy deare Sonne, to our eternall ſafetie. Free vs good Lord we beſeech thee from all originall corruption: By thy holy ſpirit make perfect our Regeneration, by our new birth grant that our old euils of Adam in vs naturally, may more and more be mortified, the fruits of holineſſe in vs may more be increaſed, to thy glory and our good. And good father

we

we pray thee, by the example of faithfull Abraham, which hath by thy word beene taught vs, ſo inſtruct vs thy ſeruants, that we and our ſeede may faithfully keepe our promiſed Couenants made to thee in Baptiſme, both in obeying thy holy commandements our ſelues, and alſo inſtructing our children & ſeruants in the ſame obedience, ſo that we and our familie may daily endeuour to pleaſe and ſerue thy Maieſtie in holy obedience. And gratious Lord, ſeeing we feele ſinne to haue in our fleſh a permanency, giue vs ſuch power ouer our ſinne, that in vs it may neuer haue ſoueraignitie. And grant vs ſuch grace, that both bodily death, and the graue, may bring benefits to vs, and to all true beleeuers: And in the day of the Reſurrection (our bodies riſing to immortalitie) may bee ioyned to our ſoules, to enioy in thy glorious kingdome, euerlaſting glory, through Ieſus Chriſt our Lord, and glorious Redeemer.

Amen. (.·.)

# A Prayer before the Sacrament *of the LORDS Supper.*

BLeſſed, holy, and heauenly Father, without whom there is no felicitie, no ſanctitie, nor at the banket of thy deare ſon (with thy Saints) no ſocietie. We beſeech thee good Lord, ſanctifie vs poore ſinners, that both our bodies and ſoules, may from all former impuritie bee purged, and with the wedding garment of true Chriſtianitie and charitie bee clothed: For our farther preparation peirce our harts with an earneſt ſorrow for our ſinnes, that by ſuch penitency, we may bee purged from our grieuous offences: Moreouer, we beſeech thee, plant in our harts that faith in thy promiſes, that by beleeuing thy Sonne to be the bread of life, hee may ſuſtaine our ſoules to eternall life: And we with a liuely

faith beleeuing and receiuing thoſe banquetting Diſhes, and purified Wines, may through faith be freed from eternall death. And finally, grant wee beſeech thee to vs, ſuch faith and perfect perſwaſion, that in vs this ſpirituall foode may haue ſpirituall opperation, and wee thereby nouriſhed, may in grace be more increaſed: From death eternall, by faith freed. And by our conſtant faith euerlaſting life may be granted in thy glorious kingdome, to liue and raigne with thee and thy deare Sonne, through the ſame thy bleſſed Sonne, our onely Sauiour and Redeemer. Amen.

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# Here followeth the third part of the Cristall of Christianitie, wherein the Sacrament of the Lords Supper is discussed very plainely, and very familiarly.

Question.

PRoceede now to the Sacrament of the LORDS SVPPER, and both shew me the outwarde signes of the Sacrament, and what inward saving gra tes be thereby presented to the Church?

A. The signes in the Lords Supper are bread and wine, signifying by bread, his blessed body broken for vs, and by wine, his precious blood, powred out for remission of our sinnes.

Q. How doth bread signifie his bodie, and represent the blessings of his bodie to vs?

A. As the word for bread in the true signification, doth signifie all kinde of sustentation and nourishment for our bodies, so doth the giuing vs his bodie, signifie spiritually all sustentation for soule and bodie.

He is our wisedome, he is our sanctificati-on, he is our iustification, he is our redemp-tion, he is our saluation: The giuing of Christ from God to mankind, is with him, giuing all good things to mankind, for this life, and the life to come, for hee is the true bread that came downe from heauen to sus-taine vs by his grace on earth, vntill wee attaine glory with him in heauen.

Q. How doth Wine represent his bloud powred out for vs?

A. Christ calleth himselfe the true Vine, and his grapes are spirituall graces, and as he is full of grace, so his grapes are full of spi-rituall power: and when his head was with thornes rased, his hands and his feete with nailes boared, his sides and heart pierced, the purified Wine of his peirced heart, was powred out (to comfort our hearts) where-with hee doth commaund his Prophet to comfort his people at the heart, namely, with pardon of their sinnes, which comfort of remission of sinnes, doth approue his bloud to haue the propertie of Wine, which is comfortable.

Q. You call it a banquet, and a Supper of Christ, shew mee for whom this feast is made, and especially prouided?

A. It

A. It is made principally to his true church which before I expressed to bee the true beleeuers, and none but the true beleeuers, are effectually partakers of this spirituall banquet.

Q. Doe not all that communicate at the Lords table, by the signe of bread receiue the sauing graces represented by the bread.

A. As wicked Iudas receiued the bread of Christ, but not Christ the true bread, so as many as bee Communicants, hauing such or the like corruption, can neuer receiue the body of Christ, and his benefites presented by the bread (consecrated by the Word) although they receiue bread and wine at the Sacrament with others.

Q. How doth the bread that is consecrated differ from other bread, which is vsuall for the nourishment of our bodies?

A. As Ware before it hath impression of a Seale, is bare Ware, and after it is more, it is a Seale: So the vsuall water in Baptisme, and Bread and Wine in the Lords Supper, by the word are made sacraments and seales, of assurance from Christ, to assure his true Church (and euery member thereof) of his sauing graces conteined in the Sacraments.

Q. What may bee the difference of men, which communicate all at one Communion?

A. As the daunger or perill of the one is great, because they receiue it vnworthily, not considering the Lords bodie, and often times such for vnworthy receiuing, doe receiue punishment, and sometimes such doe eate and drinke their owne damnation, as the Apostle testifieth.

So the benefit of them that receiue it worthily is great, for by faith they feeding spiritually, doe eate the spirituall foode (which neuer perisheth) by vertue whereof they are preserued from perishing, and sustained vnto eternall life.

Q. What meaneth the Apostle by eating and drinking their owne damnation in the Lords supper?

A. The Apostle doth signifie, that euen this banquet receiued by the wicked persons, careleſſe, and without consideration of their owne impietie, without faith, repentance, or charitie, trampling vnder foote that precious bloud: Euen for such contempt (hée meaneth) such wicked persons shall finde the receiuing thereof, to testifie their condemnation more fully.

Q. What

Q. What doth he meane that he saith, some of you are sicke, some are weake, and some are falne asleepe?

A. He admonisheth them which were (and vs that are now reputed faithfull professors) that for lack of that worthinesse, which is required of them, and vs which come not fully or fitly prepared, such were and are punished with such sicknesses and punishments, as might make them better to consider their owne crimes, and vnadvised receiuing Christ his blessed bodie: and so condemne their owne selues: And by such punishment also God moueth them to flie to him for mercy in this world, that they may not with the wicked of this world, perish in the world to come, for want of Christian duties.

Q. What duties are of Christians required which come to this Sacrament of Christ, that they may be reputed worthy receiuers thereof?

A. There is required principally of them, a three-folde consideration or examination, which worthily and effectually bee partakers of Christ.

Q. Shew me those principall considerations, and examinations?

A. As

A. As it is not fit for a seruant, or a subiect, to come to the Table of a temporall King vncleanly, or vncomely, so it is much more vnfit and further offence to come to the table of the eternall king Christ Iesus, with any kind of vncleanneſſe, as might giue offence to his mightie Maieſtie.

Q. Shew mee first what cleanneſſe is required of Christians, comming to his presence, to be partakers of this precious banquet?

A. The people were commaunded when they came to heare the Law promulgated on Sina, Certaine dayes to wash and sanctifie themselues, before they came to heare the Law: When the Lord would haue his people talke with his Maieſtie, he commanded them to wash them, and make them cleane from all their wickedneſſe. Before King Dauid came to Gods Altar, he washed his handes in innocencie. And Christ Iesus did both wash and wipe the very feete of the Apoſtles, when he would make them fit for this feaſt.

Q. What learne we by all these washings?

A. First, when we come to heare the Law or Goſpell preached, all wickedneſſe, and vngodlineſſe muſt be washed by earneſt sor-

row,

row, for former sinnes committed, and our selues sanctified by beliefe, that pardon for sinne, and increase of grace, may by Christ be granted.

Secondly, when we come to the maiesty of the glorious God, by inuocation, or prayer, we must with the Publican see and bee sorrowfull for our owne miserie: and not with a proud, but a pure zeale of soule hope to be purged, pardoned, and by Christ iustified.

Thirdly, we must not presume to come to the Temple, nor to the Altar, nor Table of this great King, vntill heart, and hand, bodie, and soule, and euery part, be found, by proofe, to be pure and cleane.

Fourthly, by Christ we are taught, that except we be washed by him, & be pronounced cleane by his mouth, none are fit for this feast, and that is the cause that the Apostle sayth, some eate & drinke their owne damnation, because that euery man doth not examine himselfe to find, his testimony of his washing (through Christ Iesus, Lord of the feast) before hee come to the Lordes feast, and blessed Sacrament of his bodie and bloud.

M. As you haue shewed me what cleanlines

is

is fit for Christian Communicants, so shew me what comelinesse is required at the table and Supper of the Lord?

A. As at a festiuall Table of a King, comely and desent garments are required: so at the feast and table of the Lord, euery Christian must haue a comely and Christian garment, such as may please God through Christ.

Q. What garment is fit for a Christian to come to the Lords table in?

A. There belongeth first, a Christian care of casting away the garment of the old corrupt Adam.

And secondly, an indeuour to put on Christ Jesus.

Q. Shew me what the casting away of the olde Adam doth signifie?

A. First, it signifieth the casting away the corruptions that we are clothed with naturally, by Adams transgression, and the Apostle nameth them to be principally these following, namely, lying and slandring in any sort.

Secondly, stealing, and all kinde of false dealing, vncomely, vngodly, and especially all filthie and prophane talking.

Thirdly, all bitternesse, wrath, & wrathfull,

full, or euill speaking one to another, seeing we are all members of one bodie.

Fourthly, and finally, to banish and cast from vs, all thoughts, words, & workes, that eyther are euill or tend to euill purposes.

Q. Let me now vnderstand what the putting on Christ Jesus meaneth?

A. First, we must vnderstand the remouing from the minde inwardly all euils, is the worke of the holy Ghost, which afterward doth cloth and garnish the godly with the forme and shape of God in true holines and righteousnesse by Christ.

Q. Shew me the signes of the holinesse and righteousnesse by Christ Jesus bestowed on vs?

A. As we are clothed by Christ with sanctification of Gods spirit, and iustification before God, so it doth often appeare before men, and is expressed, in speaking the truth without dissimulation, In honest dealing and godly care in our vocation, iustly to labour, and liue. To speake that which may be instruction for others, and consolation to those that heare our wordes. Christians must be courteous one to another, mercifull one to another, louing one to another,

and

and by loue, which they seeing in God towardes them, one to forgiue another, as God for Christ his sake forgiueth them, and in the true garment of vnion clothed, comming to the Communion of the bodie and bloud of Christ, shall be accepted as ghests worthie of Gods graces, by Christ at the table presented.

You haue shewed mee from the first consideration, what comelinesse and cleannesse becommeth Christians to haue when they come to be partakers of the Lords supper: Shew mée nowe the manner of eating and drinking of the Lords bodie and bloud.

M. What must a Christian man consider in the worthie eating the bodie of Christ Jesus, and drinking his precious bloud spiritually?

A. As all that worke the worke of GOD, must beleeue in him whom God hath sent, so all that will eate the bodie of Christ, and drinke his bloud worthily, must beleeue in his Incarnation, in his Passion, in his Resurrection, and in his glorious Ascension, rightly and religiously: and on these, and such benefits spiritually feeding by beleeuing, are nourished with the benefits of his bodie and bloud effectually.

M. What

Q. What must we consider and beleeue in Christ his Incarnation?

A. A Christian must consider the cause of Christ his Incarnation to proceede from Gods loue, (for mans restauration, or restoring againe into the fauour of God) for the benefite of all that truely beleeue. And must constantly be perswaded, that beleeuing in the Sonne of God, by this his faith, he shall liue eternally, and shall neuer perish.

Q. What must a Christian man consider and beleeue of Christ his Passion?

A. A Christian must consider, that Christ in his passion did suffer all things requisite for remission of the sinnes of all faithfull beleeuers: And must beleeue, that Christ redeemed his by his passion, from all manner of sinne, both concerning Adams sinfull transgression, and also concerning his daily sinfull corruption, and vaine conuersation.

Q. What must a Christian consider, and beleeue in Christ his powerfull Resurrection?

A. A Christian must consider, that as Christ Iesus dyed for the saluation of the faithfull, he (namely a Christian) must fully be perswaded

ſwaded that thereby he is effectually riſen, and ſhall thereby eternally, both in bodie & ſoule be ſaued.

Q. Nowe concerning Chriſt his glorious Aſcenſion, ſhew me what muſt bee a Chriſtians conſideration, faithfull beleife, and full perſwaſion.

A. Firſt, a Chriſtian muſt conſider, Chriſt Jeſus being heyre of all things, and hauing ſhewed all power in heauen and earth to be giuen vnto him, and hauing led Captiuitie captiue, is aſcended into heauen, to take reall and royall poſſeſſion of heauen (in his holy humane ſoule and bodie.) And ſecondly, a Chriſtian muſt beleeue, that where Chriſt is, euery beleeuer ſhall be, and alſo bee fully perſwaded, that from the right hand of God, where Chriſt nowe ſitteth in glory Celeſtiall, Jeſus Chriſt ſhall come to Judgement (and after a ioyfull ſentence ſounded) all that beleeue in Chriſt, ſhall aſcend with him to receiue the fulneſſe of ioy, and peace perpetuall.

Q. You haue ſhewed me what conſideration and examination is fit before, and at the feeding in the Lords ſupper. Expreſſe vnto me now, what becommeth a Communicant to conſider of, after hee hath receiued

the

the bodie and blood of Christ.

A. That which a Christian must consider after hee hath receiued the Supper of the Lord, is a right spirituall disgestion of that spirituall foode.

Q. What meane you by a spirituall disgestion?

A. First, I meane a feeling of Gods fa- Motion.
uour in Christ, when the will is so bent by force of the loue of God (in sending his owne Sonne) that those which beleeue in Christ should not perish: That he will with the Prophet say: I will loue the Lord which hath deliuered my soule from a second death, Mine eyes from wayling in the lake of eternall death, and my feete from finall falling into the endelesse damnation of them which taste the torments of a second death.

Q. What is the second opperation of spirituall disgestion.

A. The second is a diuine apprehension of Inclination
Gods spirit moouing the minde to an holy inclination, by desiring and louing of that which may most here on earth please Gods Maiestie: And about all things earthly to bend and set our affections on thinges heauenly, and to say, I desire to bee with my Sauiour, of whose sweete sauour, I haue

in this banquet tasted by faith.

Q. What further feeling of diuine fauors is in spirituall disgestion of these holy misteries?

Hope of fruition.

A. The third opperation of holy disgestion is a liuely hope of full, and firme fruition, of these heauenly thinges, that by holy desires, a true Christian member hath set his affection vppon, and by this liuely hope, he is fully assured, that when Christ (which is our life) shall appeare in glory, hee shall by his bodie (full of glory) so powerfully rayse our mortall bodies from death, that both body and soule of the faithfull, shall receiue life immortall, and glory eternall.

Q. Are there any farther comforts to bee found or felt by spirituall disgestion?

A. The celestiall comforts that the faithfull doe finde in disgesting these diuine graces, daintie dishes, and purified wine of Christ his bodie and bloud, are vnaccountable. I will conclude with a fourth disgestion, and although set last, yet is it not the least, for thereof this banquet hath (of the disgestion and opperation) a true right title, and denomination.

Q. What name hath this feast by opperation of the same?

A. This

A. This feast by famous Fathers of the Church, was named by a word that signifieth a feast of thankesgiuing, in the greeke tongue. Eucharistia.

Q. What is signified by that denomination?

A. Thereby is expressed a fourth spirituall and holy disgestion, when the feeling of Gods grace, filleth the soule with such fulnesse of true gratuitie, that as with Marrow, and fatnesse of meate, the bones, and bodis are filled, so with prayse and heartie thankesgiuing, the minde and mouth of the faithfull ars filled, and thereby forced to prayse God the Father, Sonne, and holy Ghost, by feeding on that spirituall sustentation, and drinking of the cup of saluation, in remembrance of Christ: This grace of thankesgiuing is giuen to all the faithfull.

Q. You doe meane by the faithfull, all the members of the true Church, which are entertained into the loue of God by effectuall Baptisme, and freed with the Sonne of God spiritually in the Lords supper here on earth: Tell me what are their triumphs in Heauen?

A. I confesse my powers ars vnable to ap-

prehend the least part, but this the Scriptures testifieth with faithfull Abraham, Isacke, and Jacob, euery faithfull member of the Church militant shall rest, and with the triumphant Church, triumphantly raigne in heauenly tranquilitie, in eternall felicitie, and in vnspeakeable glory: shine as the starres in heauen: And sing with the Angels of heauen, that holy and heauenly song of triumph, Alleluiah, all honour, glorie, and prayse be to God, world without ende, Amen.

(.:.)

FINIS.

# A Prayer to be ſayd at the end *of this third part.*

O Lord our God, and gratious Creator, which of thy loue, before the worlde, or man was created, diddeſt in thy ſacred & ſecret decree, appoynt and ordaine out of mankinde, a holy Church and choſen Congregation, eternally to be ſaued in Ieſus Chriſt, and with him, and by him to be made Co-heires in thine euerlaſting kingdome. The teſtimonie of which thine eternall loue, being left by thy deare Sonne, to his members generally, he vouchſafed in Sacraments (as perpetuall pledges) to ordaine and inſtitute publikely, of which holy ordinance we bee nowe made partakers, we humblie beſeech thy bleſſed Maieſtie, to grant vs participation, of all thoſe ſauing graces, and promiſed bleſſinges, which appertaine to faithfull receiuers, by ſpirituall

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receiuing thoſe holy pledges, ſo that by our faithfull feeding on him, thy deare Sonne, we may feele the fruites of his Incarnation, the benefits of his bitter Paſſion, the power of his glorious Reſurrection, and receiue by faith aſſurance of the Celeſtiall poſſeſſion, that hee hath obtained by his Aſcenſion. And after this life is ended, with him we may enioy celeſtiall triumph, and triumphantly with his victorious Church, in heart triumph (when ſinne and Sathan are conquered) we may euerlaſtingly with the Crowne of eternall life bee Crowned, by and through Chriſt our Captaine, and bleſſed Conquerour,

**Amen.**

(.·.)

***FINIS.***



Printed at London by *Thomas Dawſon*, dwelling neere the three Cranes in the Vine-tree, and are there to be ſolde. 1617.

